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Basic Provisions of Noospheric Education in the Context of Modern Civilization Paradigm

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Abstract

The main idea of sustainable development of society is the formation of a holistic ecological, Noosphere worldview, and formation of a holistic Noosphere consciousness, the components of which are integral thinking, ethical bio-adequate method of behavior (ecological ethics) and ecological worldview are defined as the main goal of Noosphere education.

Keywords: education, Noosphere education, sustainable development

Introduction

The issue of sustainable development is the subject of research by specialists in the natural, social, technical, philosophical, economic, political, educational spheres that proves the integrational nature of the issues and the need for a concept (strategy). We believe that only the social development which is based on a competitive economy; developed domestic market; a national production complex that fully employs the potential of transnational capital and guarantees the country's economic security; a balanced social structure and effective political system, can be sustainable (stable) (Terentieva, 2015, p. 51), and envisages the transformation of thinking and outlook towards the paradigm of co-evolution and civilization paradigm.

Results of research and their discussion

Identification and awareness of the disadvantages of the technogenic worldview have led to the development of the basic ideas of a civilizational paradigm, according to which nature and society should develop as a holistic system, and not as its competing elements. Interpenetration of the influence of the biosphere and society, their co-evolution will determine the future of human civilization,

because it involves the formation of a new planetary consciousness, which is part of the ecological consciousness.

Ten years ago, the peculiarities of society with “eccentric ecological consciousness” (Malyarchuk, 2008, p. 158), which remain unchanged till nowadays, were substantiated. Some of them are:

- The highest value is the harmonious development of man and nature, which is conceptually disclosed through the following provisions: a) the natural is recognized as a self-sufficient, irrespective of usefulness, uselessness or harm to a person; b) man is not the owner of nature, but one of the elements of the natural community.

- The purpose of interaction with nature is to maximize the satisfaction of both human needs and the needs of the natural community. Direct influence on nature changes through interaction with it. The nature of the interaction with nature is determined by the “ecological imperative”: that which does not violate the balance existing in nature is right and allowed.

- Nature and everything natural is perceived as a full-fledged subject of interaction with man. Ethical norms and rules apply both to the interaction between people, and to the interaction with the natural world.

- The development of nature and man is a co-evolutionary process of mutually beneficial unity.

The outlined provisions have not changed dramatically, but a significant part of humanity does not seek to realize and adhere to them, motivating such a position by the experience of previous generations, the reluctance to change their behavior and type of thinking, as this requires a radical reorganization of actions and behavior, which, in its turn, changes somato-psychological condition of the human psyche.

Snizhko, describing the geo-psychic influence of the biogeographic and biocenose environment on the somato-psychological condition of the human psyche, considers the natural environment as the most important factor in the formation of a person’s geo-psychological structure. Using the natural psycho-philosophical concept, the author notes, “Only a specific territory creates a specific ethnic group, but no ethnos creates the natural environment and adapts the ecology to it” (Snizhko, 2010, p. 189). The natural environment (territory) is a dynamic structure, dependent both on natural and climatic, and on socio-natural factors. The author emphasizes the “interdependence of the territory and the person who, in time-spatial development, stays together with the territory” (Snizhko, 2010, p. 158).

Awareness of the person of the need to preserve the environment to a large extent implies an understanding of certain provisions of the eco-psychological approach, in particular the interdependence of such factors as: an environment that is directly and directly included in the sphere of human life, and a factor of

awareness of people of its significance and the need to take it into account in the organization of life.

In the eco-psychological approach, the analysis of mechanisms of formation and functioning of ecological consciousness, ecological thinking, ecological guidelines, and ecological behavior of individuals as well as social groups takes up a significant place. Particular attention deserves not only the study of individual, but also the group specificity of environmental consciousness. Of great importance, however, is the establishment of interconnections between the professional identity and the specifics of the system of environmental representations, which determines the advantage of choosing different strategies and technologies for interaction with the environment in different professional groups. Therefore, the basis of the relationship and interaction of the natural environment and society should be adequate forms and ways of organizing the environment in the process of human professional activities (Chryshenko, 2010, p. 17).

The significant socio-ecological approach which provides for a topical addition to the effectiveness of staff (economic, industrial and technological, social, psychological, etc.) the orientation of the organization and its personnel to maintain and develop relations with external environment in order to save and recreate it (Chryshenko, 2010, p. 269).

One of the possible ways to optimizing the development of human civilization in interaction with the environment without mutual harm is the ecologization of production in conjunction with the formation of eco-centric type of consciousness, which corresponds to the new planetary thinking.

The following models of development of human relations with the environment are singled out:

- conservation – involves the cessation of the production buildup, which leads to an ecological catastrophe;
- involutory – is based on the slogan “back - to nature!” and envisages the achievement of a balance between man and the environment;
- co-evolutionary – focused on the concept of co-evolution of man and the biosphere; as a result of understanding the impossibility of interrupting the interaction of society and nature, justifies the need to find adequate forms of such interaction that contribute to preserving both human interests and the system as a whole (Chryshenko, 1996, p. 22):

According to the peculiarities of the cognitive, emotional and conative components of consciousness, three types of ecological consciousness are distinguished: anthropocentric, bio-centric (nature-centric) and eco-centric. These types of ecological consciousness differ in representations of the content of values, the hierarchical structure of the world in the “environment-man” system, of the goal of interaction with the environment and the results of such interaction.

By the provisions of the anthropological approach, the surrounding environment is perceived through the prism of the people's own needs. Dominant guidelines of anthropocentric type of ecological consciousness are: the dependence of treating the environmental problems within the social context; contempt for the needs of other living creatures; the dependence of the relevance of environmentally significant actions on the possibilities of nature to meet human needs. Natural-centered ecological consciousness is the reverse side of anthropocentrism. Bio-centric ecological consciousness is a system of representations of the world, based on the idea of subjugation of the society to nature. In these systems, unity with nature is perceived as a complete merger, the disappearance of the boundary between man and the objects of the environment. The nature-centric type of ecological consciousness does not solve the problem of overcoming the ecological crisis due to its utopian nature; instead, the eco-centric type of ecological consciousness is a real alternative to the two extreme types of consciousness, since it emphasizes harmony, interconnection, interaction and interdependence of human relations and the environment (Lvochkina, 2003, p. 8–22).

Today, concepts of environmental conservation and development based on the principles of eco-centricity are actively being developed. These developments are aimed at solving the following tasks: a) determining the conditions under which volumes and diversity of natural resources will not only be preserved but also grow to meet the needs of social production; b) creation of conditions for the mass formation of eco-centric type of consciousness. S. Deryabo notes that "the eco-centric type of consciousness represents a radical change in the image of the world, which might be compared with the breakthrough in consciousness that was made by Copernicus in changing the geocentric model of the solar system into heliocentric. The same way as the Earth lost then the status of the center of the universe, and the Sun has occupied this place, now a person must abandon the idea of himself as the "center" of nature, the world, and this place should be taken by the principle of environmental focus, "ecological imperative" (Deryabo, 2008, p. 8).

The principle of eco-centrism forms the basis of sustainable development of society, which is to ensure the achievement of harmonious interaction of society and nature; principles that ensure the harmonization of society and nature.

Understanding the ecological existence of the nation is currently relevant to Ukraine. This is important both for the development of the self-consciousness of the nation and for the resolution of environmental problems. Traditional forms of life, inherent in a certain ethnic group, are manifested not only in the specific attitude towards nature, in certain forms of nature, but also in their projections on the basis of the principles of the national spiritual culture. Among the studies devoted to these issues, let us mention the work of Kyselyov and Kanak, "Na-

tional Being among Environmental Reality”, which outlines objective environmental factors and their role in the national revival. The analysis of the traditions of nature management and their attachment to national culture points to the ways and possibilities of modernizing eco-friendly national traditions in modern conditions. Eco-friendliness of the Ukrainian ethnic group, as a feature of its culture, focuses on the observance of the laws of nature, intuitive penetration into its essence (Kyselyov, Kanak, 2000, p. 180).

In the relations between man and nature the most important factor is the popular knowledge about the development of the environment, which makes it possible to understand the implementation of the person adaptive strategy in specific spatial and temporal parameters and in the process of nature management, carried out by specific ways of incorporating natural objects into the structure of human life (Melnichuk, 2005, p. 478).

The ethno-ecological principles underlying the philosophical comprehension of the relation to nature have been determined. They are determined, on the one hand, by the general civilizational influence, which is based on the ideological foundations of European culture in the attitude of man to nature, and on the other – by specific (intra-cultural) principles of the Ukrainian ethnos:

- the attitude towards the nature of the Ukrainian ethnic group is not only utilitarian, but also spiritual and aesthetic, which is determined by the role of the natural environment and the specific attitude towards it, fixed in ethno-culture;

- the specificity of the agricultural mode of being of the Ukrainian ethnic group, which has led to the development of such cultural foundations in the attitude of man to nature as images of mother-land and son-farmer; comprehension of a person's intra-spiritual dependence on nature; more contemplative than the active attitude towards the world, generating an orientation towards the preservation of nature, the attitude towards it as a person;

- the combination of innovational (Christian) with the traditional (pagan) world-view and its reflection in the system “man-nature”, where man is the subject of the nature transformation, and nature is the object; the spirituality of nature;

- unlike the Western philosophical tradition, which removes the nature and attitude towards it from the scope of moral categories, the culture of the Ukrainian ethnos projects the moral and ethical regulatives on the whole world, including nature;

- awareness of the global ecological crisis;

- the search for a methodological strategy of knowledge and activities that is adequate to the co-evolutionary development of the biosphere and man, which has led to studying and consideration of ethno-ecological aspects in order to identify the ideological and methodological foundations of nature non-destructive forms of human life (Sidorenko, 2002, p. 140–142).

Conclusions

This problem is actualized by the worldwide expansion of the concept of society sustainable development which is intended to ensure the survival of all living things on the planet. As a new paradigm for the formation of a highly educated, highly moral, and spiritually enriched personality of the 21st century, the concept of Noosphere education has emerged.

The main idea of sustainable development of society is the formation of a holistic ecological, Noosphere worldview, and formation of a holistic Noosphere consciousness, the components of which are integral thinking, ethical bio-adequate method of behavior (ecological ethics) and ecological worldview are defined as the main goal of Noosphere education (Yasnik, 2016, p. 250–255; Terentieva, Yashnik, 2017, p. 146–150).

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